THE LATTER-DAY SAINTS' MILLENNIAL STAR.

Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.—ACTS I: 11.

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GENERAL CONFERENCE.

[CONTINUED FROM PAGE 692.]

AFTER enlarging upon the subject of faith in God, the speaker went on to say that during his exile he enjoyed perfect liberty; because the Gospel of Jesus Christ was the Gospel of liberty, and whoever received it was free indeed, though he be in chains, in bondage or in prison. It made no difference as to that. He was free because God had made him so, and there was no freedom greater than this. Those of their brethren who had been in prison for conscience sake were free men, even though restricted of their liberty for the time. Why was he free? Because he owed no man, so far as he knew; because he did not entertain malice in his heart toward any man. He was no man's debtor to his knowledge, and, according to the best of his ability he never wronged or injured anyone. If he had, let that man come and show him wherein he had wronged him, and, God being his helper, he would make it right to the last farthing. He had endeavored to live within the pale of the kingdom of God—the Gospel of Jesus Christ, and that would make all men free, inasmuch as they would receive the truth.

His brethren and sisters would excuse him if he displayed a little fervor and enthusiasm—they might call it fanaticism if they pleased. What of it? So that he was satisfied and knew that God had spoken to him, that he had received the truth, it made no difference. And if they had received the truth, could they be less fervent than he? No. Yet with all his thankfulness, with all his fervency, faith and confidence in the work in which they were engaged, he realized that he was not as earnest, devout, and thankful as he should be. There was still room to grow, to improve and enlarge his usefulness from day to day and from hour to

hour, and he intended to try and improve with each opportunity given to accomplish that labor.

They must be subject to the powers that be, subject to the authorities of the Priesthood and of the Church; subject to their counsels of righteousness, subject to their directions in righteousness. They would only counsel them in that which was good in the sight of God. It was not an exhibition of freedom or manhood for men to disobey the words of God and the righteous counsels of His chosen servants. A man was a coward indeed who would do so. There was no cowardice in a man obeying at all times righteous counsel when it came from the Presidency of the Church, from the Apostles, from their Presidents of Stakes, from their Bishops, and Teachers, and from those who were authorized to teach, instruct, and counsel the people of God. It was manly, it was noble, it was independence of spirit for a man to hearken to such counsel and to be obedient to such men. It was brave; for the world was against the people of God. The world looked upon the Latter-day Saints with scorn and contempt, and thought they were deceived. But they were not. The finger of scorn was sometimes pointed at them because they said they were not ashamed to listen to the counsels of those good men who led and instructed them. But the people had proved them; they knew their principles, how they had guided the Saints in the past; they knew their integrity, their honor, their worth, their fortitude; and could therefore well afford to be guided by them in all things and be united with them. It was manly and Godlike to do so; not to do it was cowardly.

Would any man dare to tell him he was a coward when he listened to good counsel, no matter from whom it came? It took courage to do as they had done; and that was why the Latter-day Saints were independent men. They were chosen and uplifted of God because they dared to obey the truth, to acknowledge in the presence of the whole world that Jesus was the Christ and that Joseph Smith was a Prophet of the living God. They dared and proposed to continue to do this to the end of their time, knowing that it was right, and did not intend to shrink from that duty, God helping them.

In conclusion the speaker exhorted the Saints to be faithful, humble, and diligent in the performance of all their duties, never wavering nor faltering in the least, but remaining steadfast in the principles of the Gospel. Then God would bless and prosper them and their children after them, from generation to generation.

PRESIDENT GEORGE Q. CANNON said he had listened as no doubt all present had, with exceeding great pleasure to the testimony borne by President Joseph F. Smith. He felt that this was a time when they, as a people, could rejoice and be thankful unto God. This conference would be a memorable one; for when they thought of the many changes that had occurred, there was great reason for thanksgiving and giving praise to their Father in heaven for His kindness and mercy unto them. He was satisfied that no power but that of God could have wrought the changes they had witnessed, or delivered them as they had been delivered. Hence it seemed to him that

this General Conference was a fitting occasion on which to join with all their hearts in thanking God, as a people, for that which He had done for them; and they might rest assured that He would yet continue to fulfil the many promises given unto His chosen ones.

It was a glorious thought that in the midst of affliction, sorrow, and trial that they had a Friend so powerful as the God of Abraham, Isaac and Jacob, whom they served. It would be a dreary prospect before them, indeed, if it were not for the consolation that God had given them upon this point. God had called them to endure trials and to pass through tribulation. The hearts of His people had been wrung in anguish; their faith had been tested to the fullest extent; and had it not been for the promises of God and the faith given unto them they would have fainted by the wayside. But in the midst of their peculiar circumstances He had been near unto them; He had comforted their hearts, He had whispered peace, He had been on their right hand and on their left, and they had proved Him to be the God whom they declared Him to be; and those who were faithful would yet see the outpouring of His power, a bestowal of heavenly gifts, and an increase of heavenly manifestations such as they had never before witnessed.

He knew and could bear testimony that God was pleased with the Latter-day Saints and had accepted of their offerings; He had recognized their fidelity to His cause, their determination to do that which was required of them. There were many things yet to be accomplished and they would be done in the good time of the Lord. Brother Joseph F. Smith had told them that morning that he thanked God for the testimony he had received. It was something they should all be thankful for—that their great Creator, in the midst of the darkness, gloom and uncertainty which prevailed over the earth, had condescended to reveal Himself to a few humble individuals who had sought to do His will; for though the Latter-day Saints numbered thousands, yet they were but few compared with the great family of man. They could not, however, pride themselves with the reflection that this blessing was for them alone; God was just as willing to remove doubt and uncertainty from every other heart as He had been to remove it from theirs. He was not a partial God; but when they saw how the inhabitants of the earth wandered and indulged in all manner of speculation concerning God and eternity, and then reflected upon what God had revealed to the Latter-day Saints, it should fill them with inexpressible joy and thanksgiving for the mercy that He had shown unto them, and for the light and intelligence which He had poured out upon them as members of His Church.

The great bulk of mankind at the present time seemed to have very little hope concerning the future. He was very much struck with the writing left by Boulanger, the French general, who suicided in Belgium a few days ago. His closing words were that he "went to nothingness," died without hope, looked upon himself as going to annihilation. That, at least, was the only interpretation that could be put upon his last expressions. What a future for a man to contemplate—a man in the image of God, full of the attributes—though perhaps undeveloped—but still the

attributes of Deity! Only imagine that by blowing his brains out he thought to end his existence forever and become a clod of the earth! This was not, however, an exceptional belief; it was too general in the world to-day.

God had not left the Latter-day Saints to be a prey to these dreadful feelings, but had implanted within them principles which gave them correct ideas concerning the future, the object of their creation, the purpose which our Father had in sending us here. With them it was life eternal; there was no limit to the blessings that God intended to bestow upon His people if they would only continue faithful. But He would still try them; they would still have to pass through the furnace of affliction, as many had already, and be tried as gold that was seven times purified; they would have to pass through the deep waters. Poverty, privations, and persecutions might yet be their lot; but if they endured these things and remained faithful to the end, glory and blessings unlimited would be their share. He besought them to have unwavering confidence in God and let their faith be strong, for by the exercise of faith they could accomplish wonders. The things they had endured of late should increase rather than diminish their faith in God and His willingness to save them.

When they sought for gifts and blessings from God, let them not do so in order to satisfy their own requirements merely, and that they might be able to say "I am better than my fellow men." If they ask for gifts, let them also pray for grace and strength commensurate therewith, so that they might bear them meekly and humbly, realizing that they were not ours, after all, but the gift of God, who could at any moment withdraw them from us. The nearer we lived to God the more the spirit of testimony would rest upon us, and everything connected with our religion was then made simple and plain. No man or woman in this Church could grow in the work of God who did not constantly commune with Him and constantly have answers to their prayers.

President Cannon next remarked that there were many subjects which might be talked upon at this conference, and many upon which the Saints needed instruction. The two or three days now before them were scarcely sufficient to get their hearts as mellow as they should be. They came to conference with their minds absorbed and clouded with various business affairs. They should forget these, and enter heartily and prayerfully into the important work in which they professed to engage. Let them forget their anxieties and business cares and concentrate their thoughts entirely upon the work of the Lord.

That was the first day of their conference, and he hoped to see it close as it had begun, with crowded congregations—the people hungering for the Word of God and desirous to hear the counsel of His servants. If they came together in that spirit, he knew they would not go away unsatisfied, but would be thankful for the good they had received.

The choir sang, "The Pilgrims' Chorus," and benediction was pronounced by Patriarch John Smith.

[TO BE CONTINUED.]

REMARKABLE SURGICAL OPERATION.

MISS HELEN H. GARDINER, in *Harper's* for October, describes a surgical operation which she says is the first of its kind, and the result was so great and far-reaching in its suggestion that she describes it exactly as it happened.

The patient was a child about one year old, of good parentage and of healthy bodily growth aside from the fact that its skull was that of a new-born child, and had hardened and solidified into that shape and size. The "soft spot" was not there, and the sutures or seams of the skull had grown fast and solid, so that the brain within was cramped and compressed by its unyielding bony covering.

The body could grow—did grow—but the poor little compressed brain, the director of the intelligent and voluntary actions of the body, was kept at its first estate. Even worse than this, its struggle with its bony cage made a pressure which caused distortion and aimless or unmeaning movement. The arm and leg turned in, in that helpless, pathetic way that tells of imbecility. In short, the baby was a physically healthy imbecile—the most pathetic object on this sad earth.

After explaining to the parents that not to try it meant hopeless idiocy, and that the trial might mean death, the surgeon began the work.

The child's skull was laid bare in front. Two tracks were cut from a little above the base (or top) of the nose up and over to the back of the head. One of these tracks was cut on each side, the surgeon explained, because it would give equal expansion to the two sides of the brain, and because it would cause death to cut through the middle of the top of the head, where lies "the superior longitudinal sinus." He left, therefore, the solid track of bone through the middle, and cut two grooves or tracks of bone, one on either side, where nature (when she does not make a mistake) leaves soft or yielding edges, by means of which the normal skull expands to fit the needs of the brain within.

The trench made displaced or cut away one-quarter of an inch of solid bone all the way from near the base of the nose to the back part of the head. In the middle of the top of the head on each side a cross-wise cut was made, and one inch of bone divided. Another cut was made on either side, slanting towards the ears. This was one and a half inch long. The surgeon then teaderly inserted his forefingers, pressed the internal mass loose from the bones where it adhered, and pushed the bones wider apart. This process widened the trenches to one inch.

The wound was now dressed with the wonderfully effective new aseptics, and the flesh and skin closed over. The operation had taken an hour and a half. There was little bleeding. The baby was, of course, unconscious during the entire time. Oh, the blessings of anæsthetics! And now comes the wonderful result of this bold and radical but tender and humane operation.

The baby rallied well. In three days it showed improved intelligence. In eight days this improvement was marked. From a creature that sat listless, deformed, and unmindful of all about it, it began to "take notice,"

like other children. From an "it" it had been transformed into an "he." It had been given personality. It ate and slept fairly well.

On the tenth day the wound was exposed and dressed. It had healed, or "united by first intention."

One month after the operation the feet and hands had straightened out, and lost their jerky, aimless movements. The child is now a child. It acts and thinks like other children, laughs and coos and makes glad the hearts of those who love it.

THE VAMPIRE VINE.

EVERY one has read Victor Hugo's description of the octopus, which has hitherto been regarded as the most hateful and horrible of all created things. According to *Lucifer*, however, there has been discovered in Nicaragua a plant which is as horrible as the devil fish. This is a vine called by the natives "The Devil's Snare," which seems literally to drain the blood of any living thing which comes within its death-dealing touch.

Mr. Dunstan, naturalist, who has recently returned from Central America, where he spent nearly two years in the study of the flora and fauna of the country, relates the finding of a singular growth in one of the swamps which surround the great lakes of Nicaragua. He was engaged in hunting for botanical and entomological specimens, when he heard his dog cry out, as if in agony, from a distance. Running to the spot whence the animal's cries came, Mr. Dunstan found him enveloped in a perfect network of what seemed to be a fine rope-like tissue of roots and fibres. The plant or vine seemed composed entirely of bare interlacing stems, resembling, more than anything else, the branches of the weeping willow denuded of its foliage, but of a dark, nearly black hue, and covered with a thick viscid gum that exuded from the pores.

Drawing his knife, Mr. Dunstan endeavored to cut the animal free, but it was only with the greatest difficulty that he succeeded in severing the fleshy muscular fibres. To his horror and amazement the naturalist then saw that the dog's body was blood-stained, while the skin appeared to have been actually sucked or puckered in spots, and the animal staggered as if from exhaustion. In cutting the vine the twigs curled like living, sinuous fingers about Mr. Dunstan's hand, and it required no slight force o free the member from its clinging grasp, which left the flesh red and blistered. The gum exuding from the vine was of a greyish-dark tinge, remarkably adhesive, and of a disagreeable animal odor, powerful and nauseating to inhale.

The native servants who accompanied Mr. Dunstan manifested the greatest horror of the vine, which they call "The Devil's Snare," and were full of stories of its death-dealing powers. He was able to discover very little about the nature of the plant, owing to the difficulty of handling it, for its grasp can only be torn away with the loss of skin, and even of flesh; but, as near as Mr. Dunstan could ascertain, its power of suction is contained in a number of infinitessimal mouths or little suckers, which, ordinarily closed, open for the reception of food. If the substance is

animal, the blood is drawn off, and the carcase or refuse then dropped. A lump of raw meat being thrown it, in the short space of five minutes the blood will be thoroughly drunk off and the mass thrown aside. Its voracity is almost beyond belief.

FACTS AND EVENTS.

A cyclone struck the town of Conottan, Ohio, on October 28, destroying thirty houses and injuring many people.

During a political fight at Bucksport, Arkansas, U.S.A., on October 29, five persons were killed and several others wounded.

During the past three months there have been fifty-two railway disasters in France, in which 90 persons were killed and 260 wounded.

An excursion boat on the Mississippi River took fire near Vicksburg, U.S.A., on October 29, and was destroyed, twelve persons losing their lives.

While two wedding parties were taking shelter from a heavy storm at Tunis, in an untenanted building, on October 28, a large wall in course of construction fell, killing eighteen persons.

Business is seriously interfered with in Melbourne, Australia, by a violent epidemic of influenza which is raging in that city. Several prominent citizens have died from complications following the malady.

News from Hiago and Osaka, Japan, of October 28, gives information of a disastrous earthquake there, causing great loss of life. Seven thousand people were killed, many thousands wounded, and 23,000 houses destroyed.

The village of Meiringen, Switzerland, was destroyed by fire on October 25. One hundred and seventy dwellings and a large number of other buildings were burned to the ground, and about eight hundred people rendered homeless.

John Dillon and Wm. O'Brien addressed a political meeting in Cork on October 27. After the meeting was closed a procession was formed, and on the route of march it came into contact with a large body of the Parnellite party. The result was a conflict, in which a large number of people were injured. The troops had to be called out to suppress the disturbance.

Canvassing for the election in Cork, Ireland, began on October 28, and the political parties were roused to a high pitch of excitement. The Parnellites and anti-Parnellites engaged in several conflicts, in which many persons were hurt, but none killed. Troops had to be called out and as the canvassing continued for several days, the military were kept on duty to prevent further violence.

Another Polar expedition is being arranged for, this time by M. E. Kroll, a Norwegian. He expects to establish a depot of supplies at Cape Mohn, on the east coast of Spitzbergen, whence he will start across the sea to Peterman Land, the most northerly known part of Franz Josef Land. From there he intends to go direct for the North Pole, returning by way of Greenland. He is to start in 1893.

The killing of some American sailor by Chilians, at Santiago, has been the occasion of bringing about a disagreement between the United States and Chili, the latter having made an insolent reply to the former's demand for reparation. The result was that on October 30 the United States minister to Chili was recalled and ordered on board the American war vessel *Baltimore*, now in Santiago harbor, while a number of war vessels have been ordered by the United States officials to join the *Baltimore* at once. These vessels are the best equipped in the American navy, and it is said that if Chili does not recede from her position and make an ample apology, the United States will declare war.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, NOVEMBER 9, 1891.

A PROTEST AGAINST MISREPRESENTATION.

THE Utah Commission is composed of five persons, appointed to office by the President of the United States. Their duty is to supervise elections in Utah Territory, under the enactments of the legislative assembly and the statutes of the United States. The actual labor devolving on a commissioner occupies but a few days in each year, while the office calls for a liberal salary—$5,000 a year—from the government. The members of the commission, being government officials, should be men of integrity and ability. That this is not altogether the case, however, is evident on comparing their official reports with the actual facts.

In these reports the majority of the commission have persistently indulged in flagrant misrepresentations regarding the Latter-day Saints. Nothing has been too disreputable to attribute to the people of Utah, and in the invention and dissemination of falsehoods, the brazen effrontery exhibited is deplorable. Among those acquainted with the circumstances, it is well known that the course of these officers is inspired by a sordid motive, though this is not yet fully understood by the national legislature. The reason for the action of the commissioners is found in the fact that the law which created the commission was secured by misrepresenting the attitude of the "Mormons," and unless the deception is kept up, this useless and expensive arrangement will be abolished. In such an event these economizers of the truth would no longer be recipients of a large share of the public funds.

The misstatements of the commissioners have been frequently exposed in the newspapers, but this has not prevented their repetition. Heretofore the Saints have not deigned to reply to the accusations. They have manifested no animosity to the authors of the untruths, but have treated the members of the commission with marked courtesy and kindness. When the people of Utah have been smitten on one cheek, they have turned the other also; and again and again have these officials administered ungrateful and cruel blows.

The suggestion has been often made that the Saints were too patient under this manifest injustice, but they have preferred to be thus charitable, that perchance their assailants might repent and seek to walk in up-

right ways. This desirable change has not, however, taken place, and the point is now reached where silent forbearance is no longer a virtue. The Saints have therefore raised their voice in protest against this continued misrepresentation, and appeal to their fellow men to hear the truth and do them justice. They have not spoken in anger, but rather in sorrow for the perverseness of the officers to whose mendacity duty requires them to call attention. At the General Conference of the Church, held in Salt Lake City last month, the vast assembly adopted by unanimous vote the following resolutions, denying the assertions of the commission that plural marriages were continued, and that the Church dominates the state in Utah:

Whereas, the Utah Commission, with one exception, in their report to the Secretary of the Interior for 1891, have made many untruthful statements concerning the Church of Jesus Christ of Latter-day Saints, and the attitude of its members in relation to political affairs; and

Whereas, said report is an official document, and is likely to greatly prejudice the people of the nation against our Church and its members, and it is therefore unwise to allow its erroneous statements to pass unnoticed; now, therefore, be it

Resolved, by the Church of Jesus Christ of Latter-day Saints, in General Conference assembled, that we deny most emphatically the assertion of the commission that the Church dominates its members in political matters, and that church and state are united; that, whatever appearances there may have been in past times of a union of church and state, because men holding ecclesiastical authority were elected to civil office by popular vote, there is now no foundation or excuse for the statement that church and state are united in Utah, or that the leaders of the Church dictate the members in political matters; that no coercion or any influence whatever of any ecclesiastical nature has been exercised over us by our Church leaders in reference to which political party we shall join, and that we have been and are perfectly free to unite with any or no political party, as we may individually elect; that the People's party has been entirely and finally dissolved, and that our fealty henceforth will be to such national political party as seems to us best suited to the purposes of republican government. Also, be it

Resolved, that we do not believe there have been polygamous marriages solemnized among the Latter-day Saints during the period named by the Utah Commission; and we denounce the statements which convey the idea that such marriages have been contracted as false and misleading; and we protest against the perversions of fact and principle and intent contained in the report of the commission, and declare that the manifesto of President Woodruff, forbidding future plural marriages, was adopted at the last October Conference in all sincerity and good faith, and that we have every reason to believe that it has been carried out in letter and in spirit; and all statements to the contrary are entirely destitute of truth. And be it further

Resolved, that we appeal to the press and people of this country to accept our united declaration and protest, to give it publicity, and to aid in disseminating the truth, that falsehood may be refuted and justice be done to a people continually maligned and almost universally misunderstood. And may God defend the right.

In connection with the foregoing, the following official declaration of the First Presidency of the Church was read, and received unanimous and unqualified endorsement:

Concerning the official report of the Utah Commission, made to the

Secretary of the Interior, in which they allege, "During the past year, notwithstanding the manifesto, reports have been received by the commission of eighteen male persons who, with an equal number of females, are believed to have entered into polygamous marriages during the year." we have to say, it is utterly without foundation in truth. We repeat in the most solemn manner the declaration made by President Wilford Woodruff at our General Conference held last October, that there have been no plural marriages solemnized during the period named.

Polygamy, or plural marriage, has not been taught, neither has there been given permission to any person to enter into its practice, but, on the contrary, it has been strictly forbidden.

WILFORD WOODRUFF,
GEORGE Q. CANNON,
JOSEPH F. SMITH.

The action of the Conference and First Presidency in the present state of affairs is opportune. Fair-minded and truth-loving people cannot fail to recognize the reasonableness of the request to not accept without question the unjust accusations against the Saints, but to hear the defence before passing judgment. The denial of the misstatements may not have the effect of bringing the authors of the reports to such a sense of their sinfulness as to work repentance, but it will be a warning to others not to be deceived by them, and will relieve the accused of responsibility by publishing the truth.

All that the Latter-day Saints ask—all that they ever have asked—is that they be not condemned unheard, but that justice be accorded to them; that they, as a people who proclaim and endeavor to follow the Gospel of Christ, be judged by the law enunciated by the Divine Master. They ask for this, not alone as a matter of right for themselves, but in justice to those of their fellow beings whose religious views may differ from them, that no wrong may be inflicted through a misapprehension of the facts. The Saints have no feeling of uncertainty as to the glorious destiny of the work in which they are engaged, or the blissful reward of those who are faithful therein. In the present instance they have fulfilled their duty towards those who have chosen to occupy the position of persecutors; and if the evil is persisted in, the Saints are satisfied to leave the matter in the hands of the Just One, to whom His people do not appeal in vain.

J. H. A.

RELEASES AND APPOINTMENT.—Elder D. F. Collett is released, owing to ill health, from his labors as Traveling Elder in the Holland Mission, to return home.

Elder Elisha H. Davis, Jr., is honorably released from his labors as President of the Newcastle Conference, to return home.

Elder John Johnson is honorably released from his labors as President of the Christiania Conference, to return home.

Elder Mads Nielsen is honorably released from his labors as Traveling Elder in the Copenhagen Conference, to return home.

Elder Alfred Solomon is appointed to preside over the Newcastle Conference.

ARRIVALS.—The following named Elders arrived at Rotterdam on Octo-

ber 28, and proceeded on their way to Copenhagen. They will labor as missionaries in the Scandinavian Mission: Adolph M. Nielsen, Andrew M. Israelson, Hyrum; Charles L. Olsen, Payson; Anthony Christenson, Oak City; Andrew Jepsen, Mink Creek; Olof Monson, Pleasant Grove; Ole Sorensen, Jr., Fountain Green; John A. Andersen, Huntsville, Utah.

IRISH CONFERENCE.

MINUTES of the Irish Conference, held at No. 1, Independent Street, Belfast, October 25, 1891. There were present: Elders James H. Anderson, of the Liverpool office, G. H. Robinson and H. Worley of the Liverpool Conference, Charles McCarty, President of, and James S. Stapley, James McMahon, J. S. Lindsay, J. R. Beus and S. A. King, Traveling Elders in the Irish Conference.

11:30 a.m. Meeting called to order by President McCarty. Singing. Prayer by Elder McMahon. Singing.

President McCarty said he was pleased to meet in conference with the Saints, and hoped that they would have a time of rejoicing together, through the presence of the Spirit of God and its inspiration on those who would address the meetings.

Elder McMahon dwelt for a short time on the first principles of the Gospel of Christ; bore a strong testimony to the truth of the Gospel, and expressed himself as being happy in his labors to spread the truth.

Elder Robinson spoke on the principle of baptism, and showed that it was for the remission of sins, and should only be administered to those capable of believing and repenting.

Elder King pointed out the Gospel rule that mankind would be rewarded according to their works; and that all true followers of our Lord would manifest their faith by their works, that thereby their faith might be made perfect.

Elder Worley spoke upon the organization of the Church, showing that the Latter-day Saints had and believed in the same organization that was in the Church of Christ 1,800 years ago. He bore witness to the restoration of the Gospel to the Prophet Joseph Smith.

Singing. Benediction by Elder Beus.

6:30 p.m. Singing. Prayer by Elder Lindsay. Singing.

Elder Anderson bore record to the truth of the everlasting Gospel. He received his testimony as all the Saints receive it. Our Savior said, "My doctrine is not mine, but His that sent Me. If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." By doing His will the Saints received the fulfilment of the promise; all can thus gain a testimony for themselves, and thereby avoid being deceived by men. The Apostle John said, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds." The Apostle also tells us, "If we walk in the light as He is in the light, the blood of Jesus Christ His Son cleanseth us from all sin."

Christ set us the pattern and gave us His doctrine—the Gospel. His Apostles preached it, and only those received its benefits who conformed to the principles of the Gospel. The speaker dwelt to some extent on the mission of Jesus Christ and the plan of salvation, and concluded by testifying that this Gospel was now being preached in all the world for a witness unto all nations.

President McCarty presented the General Church authorities, and they were sustained by unanimous vote of the Saints.

Singing. Benediction by President McCarty.

The conference was well attended, and all were happy in meeting together and enjoying the blessing of God.

On Saturday, October 24, at 8 p.m., a Priesthood meeting was held, at which the Elders reported their labors. They had since last June distributed 9,086 tracts; held 61 open-air and 21 cottage meetings; disposed of 31 books; baptized two persons; and one member had emigrated. All expressed themselves as pleased and happy in their labors.

On Tuesday, October 27, another Priesthood meeting was held, at which Elder Anderson gave instructions relative to the labors of the Elders in preaching the Gospel.

S. A. KING, Clerk.

IS HABIT HEREDITARY?

DR. CROTHERS, in the *North American Review* for September, tells the following extraordinary story of the persistence of a habit which has hitherto never been regarded as hereditary, namely, that of waking up at midnight to drink a cup of tea:

A gentleman informed me that his grandfather had become accustomed to wake up from sound sleep at twelve o'clock every night and drink a cup of tea, after which he would lie down and sleep quietly till morning. The father of my informant was a posthumous son, and his mother died in childbirth with him. He was English, and at an early age went to India with an uncle. One night, when he was about twenty years of age, he woke suddenly with an intense desire for a cup of tea. He endeavored to overcome the longing, but finally, being unable to sleep, got up, and, proceeding to an adjoining room, made himself a cup of tea, and then, going back to bed, soon fell asleep. He did not mention the circumstance at that time; in fact, it made no strong impression on his mind; but the next night the awaking, the desire, and tea-making were repeated. At breakfast the following morning he alluded to the fact that he had twice been obliged to rise in the middle of the night and make himself a cup of tea, and laughingly suggested that perhaps it would be as well for him in future to have the materials in his bedroom. His uncle listened attentively, and, when the recital was finished, said:

"Yes, have everything ready, for you will want your tea every night; your father took it at midnight for over twenty years, and you are like him in everything."

The uncle was right; the midnight tea-drinking became a settled habit. Several years afterward the gentleman returned to England, and there

married. Of this marriage a son—my informant—was born, and six years subsequently the father died. The boy was sent to school till he was sixteen years old, when he was sent to Amsterdam as a clerk in the counting-house of his mother's brother, a banker of that city. He was kept pretty actively at work, and one night in particular did not get to bed till after twelve o'clock. Just as he was about to lie down the idea struck him that a cup of tea would be a good thing. All the servants had retired; so the only thing to do was to make it himself. He did so, and and then went to bed. The next night he again had his tea, and after that took it regularly, waking from sleep punctually for that purpose at twelve o'clock. Up to that time he had never been a tea-drinker, though he had occasionally tasted tea. Writing home to his mother, he informed her that he had taken to the custom of drinking tea, but had acquired the habit of taking it at a very inconvenient hour—twelve o'clock at night. She replied telling him that he had come honestly by his liking, for his father and grandfather had had exactly the same habit. Previous to the reception of this letter he had never heard of this peculiarity of his father and grandfather.

THE "PAINTED DESERT" OF ARIZONA.

IT is announced from Washington that the Colorado Desert, a great portion of which has been transformed, within the past three months, into an inland sea, is shortly to be explored by the government. The department of agriculture has been devoting much attention to investigating the waste regions of the United States, with a view to finding out what animals and vegetables exist in them.

Two years ago the so-called "Painted Desert" of Arizona, at the southwestern corner of the Territory, was the object of inquiry, and, in addition to zoological and botanical specimens for enriching collections, vivid pictures were brought back of that red expanse of heat and barrenness, with its scattered cliffs of rainbow hues, topped by heaps of fossil wood, and its sandstorms threatening the luckless traveler with their towering columns of whirling sands dancing over the plains.

Not less weird are the descriptions sent by the recent expedition to Death Valley, in California, respecting scenes and experiences in that strange alkali sink.

This extraordinary region is 200 miles south of the so-called Death Valley, in almost a straight line, being that much nearer the equator, and is a considerably deeper hole. It covers 9,000 square miles, and more than a quarter of this area, a space of 100 miles long by an average width of 25 miles, is below the level of the ocean. In some parts its bottom is 230 feet below tidewater.

Reliable authorities assert that it is the most intensely hot spot on the face of the earth; the Sahara is nowhere compared with it. Its surface may fairly be said to be strewn with the bones of human beings who have lost their lives there. Expedition after expedition has been lost in attempts to cross it.

Professor Gilbert Thompson, of the U.S. geological survey, mentions an occasion some years ago when a railway train on which he was a passenger broke down in the Colorado Desert. By good luck the nearest station was only three-quarters of a mile away, and a number of people started out to walk the distance over the ties. Before reaching their destination twelve of them were stricken down by the heat, so that a rescuing party had to be sent out for them. The thermometer stood at 126 deg. in the shade.

The explorer who is bold enough to venture into this region of despair for purposes of investigation is struck, to begin with, with the weirdness of finding himself on what was once the bed of the ocean, hundreds of feet lower than the waves are beating and surging a few miles away. He knows that this branch of the sea subsequently became an inland lake, and it is with interest that he looks upon the shores of what was erstwhile a mighty body of water.

A great shallow lake it was ages ago, and the rocky banks which inclosed it still remain, cliffs of imperishable stone, with the ancient watermarks still upon them. When water was there, the lime which it contained was deposited upon the rocky shores gradually for centuries, so that now the cliffs are coated with it three feet thick in many parts, and one is thus enabled to observe just how high this strange inland reservoir threw its waves in times gone by.

Its bed to-day may well afford a study to the seeker after marvels, as well as to the geologist. It is a desert wonderland. Imagine a plain of clay, monotonously level, relieved here and there by hills of sand built in beautifully wavelike outlines. These hills are not stationary; they travel constantly, though slowly, journeying over the plain as the winds direct. The sand of which they are composed is not like ordinary sand at all. Most of the grains are transparent; some are translucent, while many are of rainbow hues, being, in fact, small gems of red carnelian, green chrysolite, and vari-colored garnet. Composed of these strangely wrought materials, the sand hills look like great snowdrifts, with here and there a gleam of color. Continually they give forth a rustling sound, as the tiny spheres are shifted by the winds, slowly rolling onward.

The atmosphere of the desert is so clear, owing to the absence of moisture, that small objects, at a great distance, seem close at hand. All sorts of illusions deceive the eye. A man far away on the plain assumes gigantic stature. Ranges of hills take on wonderful effects of color—rose, violet and yellow. The phenomenon of the mirage is developed on a gigantic scale. Mountains below the horizon rise into view, and vast lakes of clear water invite the traveler to turn aside for refreshment.

Lower California runs south from California, on the Pacific Coast, like a sort of tail, separated from the United States—for it is a part of Mexico—by a long arm of the sea called the Gulf of California. This gulf once extended in a northward direction 300 miles beyond its present inland limit. Into this northerly extension the great Colorado River emptied vast quantities of detritus annually, until the deposit accumulated in quantity sufficient to shut off the upper part of the gulf, which was thus

transformed into a lake. To begin with, of course, it was a salt water lake, but it gradually became fresh through the influx of water from the clouds. Thereupon fresh-water fishes, mollusks, and other creatures not of the brine, developed in it, and in this way it happened that the bottom is to-day covered with their fossil remains.

However, the Colorado has been diminishing in volume as the centuries have gone by, so that its supply of water was at length cut off from the lake—only dry channels remaining where once torrents flowed. One of these old channels still bears the name of New River. Within the memory or tradition of man there has been no flow worth mentioning through this New River, but in 1853 a geologist, Professor William G. Black, attached to a party of United States engineers which first explored this region, said in his report that the desert would again become a lake for a time if there should be an unusual rising of the Colorado. This is exactly what took place a few weeks ago.

A large tributary of the Colorado, called the Gila River, has been affected by such a flood as has never been heard of there before. Consequently, the Colorado, augmented in volume by this swollen stream, has poured a portion of its overflow through the New River channel, and the ancient lake bed has become inundated. It is believed that the place will dry up again.

This waste region will soon be visited by a government expedition for the same purpose as that which incited explorations by similar parties in Death Valley. The chief object in the visit to the Painted Desert will be to secure specimens of everything animal and vegetable that grows and lives in that region.

UTAH NEWS.

(Summarized from Territorial papers.)

The Utah farmers are sowing a large acreage of grain this fall, the indications of a heavy winter promising bountiful crops.

The Bar Association met in Salt Lake City on October 20, and decided to memorialize Congress for two more Federal judges for the Territory.

The ceremony of laying the corner stone of the new hall for the Independent Order of Odd Fellows in Salt Lake City took place on October 22.

The Salt Lake Mining Exchange ceased to exist on October 21, through lack of interest on the part of mining men in contributing funds for its support.

In a fire at Bingham Canyon, Salt Lake County, on October 10, eleven horses were burned to death, and several thousand dollars' worth of buildings destroyed.

The students of the commercial department of the Brigham Young Academy at Provo have decided to commence the publication of a paper called the *Business Journal*.

The first carload of sugar—20,000 pounds—manufactured at the Utah sugar works, was purchased by Cunnington and Co., Salt Lake City, the price being the same as that paid for sugar shipped from California.

The Rocky Mountain Bell Telephone Company has been sued by Robert Mason for $3,500, for damages he received through one of the company's employes letting a large pair of pincers fall on him as he was passing near a telephone pole, in Salt Lake City, on October 20.